

JAN 27 1903

OLIVE TREE



WHO
ARE THESE TWO
OLIVE TREES ETC
ECC. 4: 11-14.

R M SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3, 4.

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No. April, 1903. 4.

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QUESTIONS OF THE HOUR.

"ACCESS," A MISSIONARY MEDITATION.

*Arthur E. Moule, B.D.**

"Through Him we both have access by one Spirit unto the Father." (Eph. ii. 18.)

In thinking over some of the motives for Christian life and work—the object of that life and the sources of spiritual strength and consolation for that work—the verse which forms the text and ground of this paper has been often before me. I venture to write down something of that which I conceive to be the bearing of these words on all work for God, and especially on mission work for Him at home or abroad.

"O Thou that hearest prayer, unto Thee shall all flesh come." Is not this the great object of Christian work—to bring the wandering world back to God, that it may "come to Him," that it may have access to the Father through His dear Son and by His Holy Spirit's grace? And here, too, is the great fountain head of all strength and grace, "Thou that hearest prayer;" and we, believing and praying *there*, in His presence, have grace to pray and to work for "all flesh" in the Lord's name and by the Spirit of our God.

The work is one: "we both," home workers or foreign laborers, work *His* work, and need and share His grace.

The trials and grave problems and ap-

palling difficulties often besetting Church workers at home, their self-denial and self-sacrifice, and daily dying and noble devotion, are too often unnoticed and forgotten by men. The happiness, amidst abounding sorrow and difficulty, of the foreign missionary's life; the wonder of the work, the glorious privilege, the overwhelming, and for man alone the absolutely immovable, obstacles in the way; the danger, the utter self-surrender of the work—are, perhaps, still less noticed and even more ignored or despised by the world at large. But the work is *one* in the Lord—one Father, one Lord Jesus Christ, one Eternal Spirit, one faith, one hope, one love. Yet the solitude and isolation, and the privation of Christian communion and privilege, are surely more keenly and more frequently felt abroad than at home. And here, as everywhere, we shall find strength and comfort and full supply in access to God, through His dear Son and by His Holy Spirit's grace.

The word "access" in this verse from Ephesians ii. occurs in only two other passages of the New Testament. In Romans v. 2 we are told that "through our Lord Jesus Christ we have had our access by faith into this grace wherein we stand," and it seems to be referred to as a place of constant and abiding grace. In Ephesians iii. 12 it seems reduplicated: "In Christ Jesus our Lord we have boldness and access in confidence" ("our freedom

* *Thirty-two years a missionary in China.*

of utterance and introduction") "through our faith in him." The word seems to mean (1) the act of introduction, of coming into God's presence, and the means for that process—*sc.*, through Jesus Christ and by the one Spirit's grace. And (2) it means the reality and the consequences of that introduction, the nearness, the presence itself. It is used in classical Greek of a "place for ships to put in," as well as of the coming in full sail of the storm-pressed vessel. And this surely is true to us in the gospel. We who have been very far off in sin and unbelief are brought nigh by the blood of Christ and by the leading and gracious power of the Holy Spirit; and now we are *there*,

"No more a stranger or a guest,"
seeking Him, and then wandering again;

"But like a child at home."

It is thus that I desire to contemplate the subject. * * *

There is strong emphasis on the word "both" in the text. The Jews were "near," "a people near unto Him" (Ps. cxlviii. 14); but now they are nearer, they come *to* Him. They have not privilege merely, but the full accomplishment and exercise and glory of privilege; they have access to His presence by His dear Son and by His Holy Spirit. The Greeks, "far off" and "alienated from the life of God," and "enemies in their minds by wicked words," or by pride and self-satisfied wisdom, now "are made nigh by the blood of Christ," and come into the very presence and love of God with the Jews: just as near, for both come "to the *Father*." The High and Lofty One inhabiting eternity, filling heaven and earth, so far off apparently in the depths of eternity and of infinite space, dwells yet in humble and contrite Jewish or Gentile heart alike now; in equally intimate though ever adored and revered nearness.

See the approaching steps of those that were near—God's ancient people—as they came to God. "The people stood afar off," and Moses, as if by far-off type pointing to the one Mediator, "drew near." Then Moses and Aaron, Nadab, Abihu, and seventy elders of Israel went up unto the Lord—the people still remaining below. Moses again and his minister, Joshua, came nigh to the God of Israel. Then comes the promise, "My presence shall go with you;" and the fulfillment, "The angel of His presence bare them and carried them;" yes, He bare them as on eagle's wings all the days of old, and brought them (in blessed access and presence) to Himself. And thus the words of Psalm lxxi. 3, "Be Thou my strong habitation, whereunto I may continually resort," pass in Psalm xc. upward and onward from the idea of ever leaving that resort, even for a time, to the thought and enjoyment of the "dwelling place in all generations" (xc. 1), and the "dwelling in the secret place, the abiding under the shadow of the Almighty" (xci. 1); till we reach the "everlasting habitations" of the sunshine of the Almighty in His own home; access forever, and going out no more.

And the Gentiles, "far off" from God, come also, and we hear the louder beat of His returning steps. "God is not far from any one of us." "Have they not known? Their sound is gone out into all lands." Pathetically *far* from God are some nations. In Chinese fancy and belief, guided largely by Buddhist teaching, if transmigration in seventy-two million fold repetition is required for a man to reach Nirvâna—and Nirvâna, when reached, is not access to God, but the "state of a blown-out flame"—for a woman there may be no prospect but restless change in perpetuity. The only idea of access is possible companionship here-

after, in some form, with higher forms. "I can never recompense you, Mr. Gough," said a poor Chinese beggar once to that kind missionary, "for all your charity to me, but in the spirit world I *may* be able to serve you a little. I have no hope of rising higher than a dog. But as a little watchdog I will try to keep thieves from your door"—there where, if she had believed and accepted it, for those who have access to God, "no thief ever approacheth" our Father's door.

Such also was the pathetic wail of the red Indian seeker after God, so movingly repeated in Exeter Hall two years ago by the now sainted Bishop Whipple: "O Great Spirit, if Thou *dost* exist, show Thyself to me!"

So far off, yet longing to be nigh. And now the Father, through His dear Son, in Him and by His Holy Spirit's leading, "will draw all men unto Him."

"Access to the Father." Let us linger a moment on the words. Not an audience merely; one favored interview, in and then out again; but free, unchallenged coming and abiding, the golden scepter ever stretched out to us through the Lord Jesus, and ever touched as we continually need it by the Holy Spirit's power. Is not this worth all the world to secure? Have we not here "good tidings" which must be sent to every creature?

Our Lord has procured this access for us; and by the Holy Spirit's grace we see it, we humbly claim it, we have and hold it. See *how* our Lord has opened the way! "The Son of man is *come* to seek and to save that which was lost." "I proceeded forth, and came from God." He came by that mysterious absence from heaven of Him who, nevertheless, was "in heaven." (John iii. 13.) By the sublime condescension of the incarnation, He lifts us up and brings us back to God. Man is ennobled thus, not by any inherent right or

desert of his own, but by the surpassing glory and merit of that coming down. It is sometimes forgotten that man's dignity and privilege of likeness to God, and communion with God, were never an inherited or self-purchased right, but the gift and arrangement of God's grace alone. And these were forfeited, alienated from mankind, by sin: the lost atmosphere hovering still near; the lost music still echoing not far off; the lost communion, like some dear memory, gone but present to imagination; a voice from a near though other world. Yes, they were forfeited by sin; and it is the incarnation of the Son of God which stoops down to lift us up; it is His life on earth that draws us toward the Father; and it is His death that finally and supremely wins the access for us. "He suffered for sins, the just for the unjust, that He might bring us to God." (1 Pet. iii. 18.) Watch for a moment that death! "Ye shall leave Me alone." Unable the disciples were to understand or realize for the time the profound meaning of the Lord's sufferings and death. They left Him alone; and "yet He was not alone, because the Father was with Him." And by His precious blood-shedding, and through the dark eclipse of "My God, my God, why hast Thou forsaken Me?"—the awful solitude, the apparent distance from God for our sake—He passed through the sunset to the rising which sets no more, of that near and eternal repose. "Father, into Thy hands I commit My spirit."

And this nearness, this trust, are *ours* now in Him. "There we are united indeed, fused into a wonderful harmony and cohesion in that secret place of blessing." "Both parties of us" are "in one Spirit;" quickened, animated, possessed, surrounded by one "Holy Spirit of promise." "Both" have one Lord to be their Ground of acceptance and their Conductor into the inmost chamber of the spiritual home.

"Both" find one Father there, welcoming and embracing all His people with equal love, in the name of His one Beloved. Wonderful unification, deep and living as the heart of man and as the heart of God, rooted in the atonement, and made to live in us, and to grow, and bear the fruits of paradise by the indwelling Spirit of God!

"For as Thy absence doth excel

All distance known;

So doth Thy nearness 'bear the bell,'

Making two one."

And how consoling, how strengthening are these words which we are considering, for the awakened seeker after God and for the diffident, desponding believer! Access to *God!* Can I ever hope for that dwelling place, that *home*, that "sure habitation?" How dare I venture nigh? The answer comes. It is "through Him," not through yourself; "accepted in the Beloved," not in yourself. "No man cometh unto the Father, but by Me;" but "him that cometh unto Me, I will in no wise cast out." Yet how can I take the first and the last and the intermediate steps of that coming to God? How can I keep from falling and wandering? The answer comes again clear and strong: Not by yourself, but "by the one Spirit;" not by resolution and watchfulness and strength independently and apart from God, but by the eternal, almighty, all-gracious *Spirit*. Given to those who ask, He draws with mighty love; and He is the Seal, the Earnest. He keeps us to the end.

The lost sheep found and brought back has access to the fold, and *stays* there. The lost money, now recovered, welcomed, and kept in the purse, does not carelessly *roll* out again. The lost son, far off for a time, met halfway, brought near, brought home, has access and *keeps* it. No more far country for him, no more riotous and disastrous living; but the joy and holy peace of home forever.

Ah, the terror of that solitude which comes from God's absence! Ah, the joy and rest in deepest solitude of God's presence!

"Far and far away

He heard the pealing of his parish bells;
Then, though he knew not wherefore,
started up

Shuddering, and when the beauteous,
hateful isle

Returned upon him, had not his poor
heart

Spoke with That which, being everywhere,
Lets none who speaks with Him seem all
alone,

Surely the man had died of solitude."

Yes; but see how the dismal, impersonal "That" passes, in Tennyson's master hand and truest Christian instinct, at once to the personal "Him," even to the Father, with whom the believer has not merely a vague thought of communion, but the reality of access and the sound of the bells of heaven. An impersonal "power that makes for righteousness" cannot save and comfort in sorrow and solitude and danger and the soul's awakened penitence and longing; but the righteous and almighty God is able to do this for all who come, through His dear Son and by His Holy Spirit.

Let me now endeavor briefly to apply this great and uplifting thought to mission life and hope. It will be found—this blessing of access to God—mightily and equally operative in great crises of a public career, and in the uneventful but earnest and useful course of retiring lives, that "keep the noiseless tenor of their way." The great weight of official responsibility in the Church of Christ is to be borne and made light, and the glare of publicity in the exercise of that office is to be absorbed and swallowed up (see John i. 5), by the "secret," the near publicity (if I dare say so in all reverence)

of access to the Father, the "practice of the presence of God." His light outshining all glare or scorching blaze of strife or criticism, of doubt or fear, anxiety or temptation.

And the humble, unnoticed Christian self-denial of God's servants in the heart of the country, or the depths of London slums, is glorified, illumined, made known and ennobled before all angelic and heavenly sympathizers by the presence and peace of God with these workers. Special gleams of love and purity and blessing scatter these special clouds of threatening and slander and oppression, and make those days of loving devotion something like the days of heaven on earth. This amazing possibility and reality of access to God is for each individual convert in all lands; in peaceful days, or in the many days of persecution, peril, or sword; for Church and State alike; for Israel and for Aaron (Ps. cxv. 9-13); for ministers and for people; for men, women, and children; for those who fear and love and seek after God, "both small and great."

It is this access to God, this laying hold by touch and grasp and tenacity of faith on eternal life, God's gift through His dear Son, and by His Holy Spirit of life, that constitutes our one great object in the work of missions. We seek the salvation of souls; and souls can be saved alive only by access to, and continuous and eternal communication with, the Fountain of Life; and "with Thee, O God, is the fountain of life: in Thy light shall we see light." (Ps. xxxvi. 9.)

Now, in deep solitude, with sharp privation and without comfort and needful repose, in sleigh or on foot, a missionary traverses the waste of snow, seeking for the sheep of God's pasture; finds very many thousands of them now, but wandering still, as to earthly life, in that howling wilderness of the frozen Northwest. Dis-

couraged, perhaps, and very weary, he lifts his eyes to the glorious arch of the Milky Way, clasped like a broad ring of silver round the dome of the innumerable stars. It is the pathway of souls, in Indian romance; the heaven-leading stream, in Chinese fancy. Will he soon tread that glittering pathway, and, wafted along that stream of peace, reach with dear Indian souls—his joy and crown—the heavenly home? Far off the hope seems, amidst silence, solitude, sadness; even as those mazes and depths of stars are at inconceivable distances in the depth of ether! Is heaven so far off? Is the High and Lofty One in that high and holy place alone? A moment thus! and then, lo! he has access to the Father, through the dear Son of God—"with you always"—by the Holy Spirit's grace, "who shall abide with you forever." God is *here*—"about" this rough and bleak and dubious "path;" about that "bed" of boughs fenced from the biting blast by piled-up snow; and nearer still—in his heart—"walking up and down in him;" making sunshine at midnight, warmth in the fierce, cutting winds, music in the silent, solitary wilderness.

The scene changes in fancy, and in reality of missionary life for me. I find myself once more translated to the land I know and love. I hear and feel and see the sounds and sights and jostling of a crowded Chinese city or busy country town on a market morning; or, later in the day, in a densely crowded mission chapel, in a noisy city street. Or imagination leaps again to Indian bazaar-preaching, and the public testimony for Christ in every land.

Things earthly and human and tangible seem very near, and to have "access" to sensation and thought. There is much confused noise and cross-shouting. Some are standing or sitting drowsily, or in

stolid indifference. Some utter captious or frivolous criticisms to excite a laugh. Some are polite, but either preoccupied or quite self-satisfied. The glorious gospel of the blessed God, near in the preacher's mouth, seems yet to shine far off for his hearers, as if in some higher atmosphere than of this close room or steamy street. Can it penetrate the dense mists of the thoughts and history and cares, the folly and the wisdom, of this earthly state of man? Indifference disheartens the preacher; opportunity almost startles him by its solemnity. Criticism seems so hard to answer in words apprehended of the people. Thus for a moment! Then suddenly, through God's grace, in His dear Son's power and the might of the Divine Spirit, the weary missionary, solitary in the crowd, realizes the presence of God; not only "not far off," but *here*, in this market place, this bazaar, this chapel, with me, whether many or few are listening. I tell it all to Him; I come to God, He draws very nigh to me. With the blessed access to Him, I have His fullness filling my being. It overflows; and the captious caviler is arrested, silently listening or earnestly inquiring; the indifferent are awake with steadfast gaze of intense interest. The power of God and the wisdom of God and the grace and peace of God, through His dear Son and by His Holy Spirit, are very near to me, and work mightily in my hearers. "At my first answer no man stood with me. * * Notwithstanding the Lord stood with me, and strengthened me." (2 Tim. iv. 16, 17.)

I quote here two brief passages from the beginning and the close of Henry Martyn's seven years of missionary life and witness for God. They will show that I describe fact and experience possible for us all, not fancy. Going on board at Falmouth on July 31, to start on his nine-

month voyage, and, in much solitude and agony of soul, endeavoring to comfort another in sorrow, lo! "the blessed Spirit of God applied the blood of Jesus to cleanse away his sin and restore him to comfort; and at night he committed himself to rest, so near to God, with such access through the Lord Jesus and by the Spirit of our God, that, though tossed by the roaring surge, he was composed and peaceful with *the everlasting arms beneath him.*" Seven years pass, of daily dying and daily victory. He is on his way to England, worn out by fever and fatigue, done nearly to death by "the merciless Hassan;" and on October 6, just ten days before he entered into rest, he wrote his last words: "No horses to be had, so I enjoyed an unexpected repose. I sat in the orchard, and thought with sweet peace and comfort of my God, *in solitude my Company, my Friend, and Comforter.*"

Surely this most blessed hope and precious reality of access to God should lead us, instead of shrinking from that presence and trembling at the thought of such an abiding place—instead of going from His Spirit and fleeing from His presence (Ps. cxxxix. 7)—to remember that that Divine Hand leads us, holds us (verse 10), and thus to exult in the privilege, and with humble yet trusting heart to praise God for it. And then the whole soul will long, not with a sigh of unattainable aspiration, but with a thirsting desire which shall be satisfied, to be holy as He is holy, to be like Him to whom we thus have access.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit." With that blessed access to God, "both" of us, Jews and Gentiles, as we pass into that sacred place, must leave outside forever superstition, materialistic fancy, dissen-

sion, uncharitable suspicion, heresy, error, schism, all that is grieving to the Father, and which leans away from the truth of His Son's gospel and the mind of the Spirit of Truth. There, having access to God, our one desire will be to please and glorify Him. There no dream of few or unwilling volunteers for His service will be tolerated. There the silver and the gold, which are His, will be all poured out at His feet. There, with God, we shall joyfully use our point of vantage, and plead in constant believing prayer, in His dear Son's name and by the Holy Spirit's teaching, for the world which the Father loved, for sinners whose death He wills not, for His people and Church universal. That place of access we shall find so private that we can always be "alone with God." "Jesus only with ourselves"

in the mystery of individuality; and yet so wide and high and deep that there is room and welcome for *all* "who come unto God through Him."

Here is realized, in a true meaning, that absorption into nature, the false dream of some religions; that absorption into the Deity, the nobler but most vague and imperfect dream of others. Personal identity abides; not absorbed, but one in eternal union of nature and everlasting communion with the holy and blessed God.

"Fecisti nos ad te, et cor inquietum donec requiescat in te;" "Your life is hid with Christ in God."

"O God, our Help in ages past,
Our Hope for years to come,
Our Shelter from the stormy blast,
And our eternal Home."

"The Gospel of the Kingdom," I am told in Matthew, "shall be preached for a witness unto all nations, and then shall the end come." I never read these words without remembering a spectacle I, in common with thousands, saw, and which none that saw it can ever forget. It was when Her Majesty the Queen visited the Scottish metropolis in 1842. Scarcely had the twilight darkened into night, when from every hill surrounding that most magnificent of cities, there seemed to rise simultaneously a crest of fire. Each mountain lifted up in his hand a torch; and from Berwick to Fife, and Fife to Stirling, the great Frith was at once illuminated. It was a witness, it was a token to the land, that its Sovereign was near. It was a token, too, to the approaching vessel, far out at sea, that all was ready for her reception—that loyalty had gushed out into those flaming signals. Thus, when the gospel beacons from California to Japan are fully lit, it will be a witness, a token to earth, that the end is approaching and a signal to heaven for the preparation of the chariot, the harnessing of the steeds, the furbishing of the thunderbolts, the gathering together of all the elements, the witnesses and the victims of "that great day of God Almighty." Our part, meanwhile, is surely to go forward, and to light up from land to land the signals of this great and blessed advent. —*George Gilfillan.*

Moravian children are trained in the belief that their Church exists chiefly for the purpose of giving the gospel to a lost world. The Moravian Church gives one member out of every ninety-two to the foreign work, while the rest of Protestant Christendom gives one out of every five thousand.

The Eskimos have now a complete Bible. These people were at first evangelized by a Norwegian pastor, Hans Egede, who began work in Greenland in 1721.

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—Our readers will be glad to hear from Rev. C. A. Dodds, who writes under date of February 18, 1903:

There is little, I fear, of interest to write from Latakia, and what little there may be you will have from better correspondents than I. Fortunately, however, we have nothing of such melancholy interest to report as the Suadia field furnishes in the resignation of Rev. J. B. Dodds. It is just three weeks to-day since Mr. Stewart and I rode up to Kessab, where we met Mr. Dodds and Mr. Kennedy, who had come up from Alexandretta, whither cousin J. B. had taken his family, to pack up what things they wished to take away with them. Friday I accompanied them to Suadia to help with the work there, Mr. Stewart returning Saturday from Kessab for the Sabbath service here. Mr. Kennedy delivered an impressive sermon on Sabbath in Suadia on "How shall we escape if we neglect so great salvation?" I think he has the qualities of a good missionary in him. He uses the Arabic well, but with an Irish accent, as I suppose the rest of us use it with an American accent. He was called away from Suadia suddenly Tuesday by a letter from Mrs. Kennedy. During his absence the Government, at the instigation of some Greeks, as was supposed—and perhaps of the Roman Catholics as well—had notified all who had been attending the Protestant services not to do so any more. As a result there had been no gathering at the hours of service, either mid-week or Sabbath. The Sabbath after his return he held an English service, at which the U. S. Consul and the two or three English families of Alexandretta were present.

Mrs. Kennedy writes that the Turks felt quite beat over that move. Mr. Kennedy is away now to Aleppo to try to secure permission to hold services in his house and also to open a school. May success attend his mission! The trouble that has been raised would at least seem to indicate that the devil is beginning to be somewhat alarmed for Alexandretta. I remained in Suadia over another Sabbath and preached for Mr. Dodds. Mallim Ibrahim Jukki gave me quite an *introduction* to the audience at the close of the sermon, referring to my father and expressing his thankfulness that he, Mallim Ibrahim, in his old age, had been permitted to listen to father's youngest son. Rev. J. B. seems to have won his way to the affections of the people generally, and from our point of view it is a great pity that he has to leave. I returned to Latakia a week ago to-day to find that Mrs. Dodds, during my absence, had received the sad and unexpected intelligence of the death of her oldest sister, Mrs. Wm. Dickey.

Commission meeting is to be held at Mersina in about three weeks.

Dr. J. M. Balph's story of a day's work will be read with interest:

It is one thing to perform the daily common duties of a business or profession, but quite another to tell anything about the work done that will be interesting to those unacquainted with its environments. We would be glad to write often and fully about the medical work in this field, if we felt that what we had to say would be either interesting or instructive; but we have often been deterred from doing so by the fear that it would not; for the work is largely a routine one. The work of to-day is very much like that of yesterday, and

we can be very certain that that of tomorrow will bear a striking resemblance to to-day's. If my readers could follow me in the work of a single day, and see and hear what is to be seen and heard, it would have a more lasting impression in more ways than one than anything I can hope to be able to write. But as that cannot be, you will pardon me for attempting to describe an ordinary day's work; only one of many, and a fair sample of scores of others.

At 8 A. M. the patients in the hospital are visited, the necessary dressings made, and medicines for the day prescribed. A few of the nearest outside patients are then visited, and at nine o'clock work is begun in the clinic. To-day we have over fifty patients; a not unusual number. A great many have malaria in some form or other; a dozen or more eye cases follow, then several abscesses have to be opened, and a number of small operations attended to, such as can be done without much preparation or loss of time. As usual, among the number are several consumptives in the various stages of that disease. These are generally regular attendants at the clinics, until they are forced by increasing weakness to give up the unequal struggle and drop out of the ranks. This disease is exceedingly prevalent, and the Christian portion of the population are much more afraid of it than they are of most other diseases. Its victims are, as a rule, neglected, and are generally put off somewhere alone, to end their days in solitude, and often die with no friend near them. But I am digressing.

Here we have a number of little children in their mothers' arms; poor, puny, wizened creatures, worn out with malaria, and frequently neglect; for the mother is often too poor or too ignorant to properly care for her child. While the work has

been going on, a man has been brought in from a village who has been wounded by robbers who had broken into his house. His wounds are dressed and he is put to bed in the hospital. A few minutes for dinner, and then we must be off to visit our patients in the town. The first case that we will see is that of a man who is slowly dying of a disease from which neither money nor physicians can save him, although he has all that money can command.

The next is a new case. Typhoid fever; child sick fifteen days without a doctor. Family consists of six persons, living in one dark room; bed on the floor. Dirt everywhere; the remains of a dinner stand in a dirty looking dish, from which the family had just eaten. A bundle of old clothes lay in a corner; the woman pulled them aside, and showed me a child of about one year old—dead. "Died last night," she said. Presently the husband came in and she inquired if he was never going to get the dead child buried. His only reply was: "There is plenty of time yet."

Another place visited was the house of a wealthy man, whose child was sick with fever. While examining the patient a servant brought her child into the room to ask my opinion as to what was wrong with it. It was covered with smallpox in the eruptive stage. I advised isolation of the child at once, but they treated the matter as if it was of no great importance. This disease is little feared, especially among the Moslems, although it is quite frequently fatal.

The next case visited was an old man with abdominal dropsy. Poverty and dirt here reign supreme. In the miserable hovel occupied by this family we find a dirty bed on each side of the room, one of them occupied by the patient, and the other by a bed-ridden old woman, who

called up to my mind the picture I had formed in childhood of what I thought a witch looked like. The suffering of the old man was so great that tapping had to be resorted to at once, although the surroundings were anything else than aseptic. However, we left him relieved and thankful. Several other cases were visited, of which there is nothing special to relate. A little advice here, and a word of comfort there, with perhaps some pecuniary aid to help supply a patient with food in another and the work is done.

At about 5:30 P. M. we again visit the hospital and go over the same routine as in the morning. This may finish the work for the day, except a visit later to the hospital, unless, as often happens, there are other calls that have to be attended to later on. With the amount of work done it is impossible to give any great portion of one's time to religious instruction or conversation, but opportunities are constantly arising for a word here and there, or for a protest against some of the more prevalent forms of vice which come within our observation day by day. Many of those who are sick are brought within the influence of those whose time is specially given to instruction in religious things.

But I think I hear someone say, "Is that all?" Yes; with variations. The scenes through which we pass in our work among the sick and the poor from day to day do not differ materially, although the people often do. I am sure if you could see how many needy souls and bodies there are calling for help you would feel as we often do, that the time is far too short and the means too insufficient to accomplish the work to be done.

SUADIA, SYRIA.—A letter from Miss Meta Cunningham, written Jan. 26th, 1903, will be read with interest:

It seems to us a very strange providence

that Mr. Dodds should have to leave the work when it is seemingly so prosperous, chapel filled to overflowing every Lord's day and people at least willing to hear the gospel. Last Sabbath the church was full as usual and M. Ibrahim preached very well, although one missed the earnestness that Mr. Dodds put into his sermons. I had the women's prayer meeting on New Year's morning; over ninety came, and he gave them a nice address from the parable of the fig tree. After the women went away, we had callers all day up to eleven o'clock at night, and the next day, Friday, I had an engagement party for one of my girls who was engaged to a pupil teacher in the boys' school, both of them Ansairia. He is the first boy who joined the church from Suadia and she the first girl. I think they were both baptized the same year, he in Latakia and she here three years ago. She has been in school six years. Several times her father wanted to take her out of school to engage her to a Moslem. Last summer her father died, and when this young man asked for her we were all very much pleased. Nearly all our church members were present at the engagement, and his mother, father and uncle. The friends of the young man brought in the betrothal gifts, which consisted of a silver chain, bracelet and necklace, and laying them on the table before Mr. Dodds, said, "These are the tokens of betrothal from Ahmed to Fatoom." According to the custom here, the girl was in another room. Mr. Dodds said: "Call her that we may inquire at her mouth," and on coming in Mr. Dodds said: "Do you accept these gifts from Ahmed as a token that you are engaged to him?" She replied "Yes," and took them from his hands. Mr. Dodds then asked a blessing on the young people and afterward everyone congratulated them. Sweets and coffee were handed round and the engage-

ment was finished. The next day his father, mother and sister-in-law came to see her and brought plates of sweets to her. We had at first intended to let the engagement be for a year, but as Mr. Dodds was going away, we decided to have the marriage ceremony before he went, and so on Monday we had the wedding. Mr. Dodds decorated the church and I fixed up the bride. The chapel was crowded with friends and neighbors and at seven the ceremony took place. Afterward they all came down to my house and had coffee and sweets and stayed until eleven P. M., and then they took away the bride to his father's on Mr. Dodds' horse, with singing and clapping of hands and general rejoicing. They have a room in the boys' school, and, contrary to the custom here, began housekeeping right away. It is the custom here for the bride to stay indoors seven days, but our young people refused to conform to these heathen notions, and both of them were at church as usual on Sabbath day. The very first night they were in their new home they had family worship and have had ever since, morning and evening. Every day after dinner she comes down and helps me in school, as I have only a teacher for half the day, so that she is quite a help to me. It was very nice for Mr. Dodds to see this new home set up, the first fruits of his labors among the Fellaheen before he left Suadia. I hope many more will come out and be on the Lord's side.

Everything is going on as usual. Yesterday seventy were present at the women's meeting. There is plenty of opportunity for sowing the seed and God will assuredly give the harvest in His own good time. Faithful is He who has promised that His word shall not return void.

Another letter from Miss Cunningham,

under date of Feb. 12th, contains other items:

We are all sorry that Mr. Dodds has had to resign his loved work, but we are sure that it is the right thing for him to do under the circumstances. The Mission loses a faithful worker but there is no need for the Board to feel discouraged. God is able to provide the needed workers to carry on His own work. He is not dependent on anyone, and as He knows the end from the beginning will overrule everything for the good of His Kingdom.

I have no occasion to say anything about myself, because I am perfectly well. I have to have a day off occasionally with sick headache, but it is only for a day, and by the time it is over I have forgotten all about it. One gets rid of malaria that way, and it is easier than having fever, although very unpleasant at the time.

We still continue to have good audiences at all the services; splendid opportunities for presenting the gospel, but the indifference and ignorance are appalling. There is indeed an open door but also many adversaries. Some that we had good hope of and placed much confidence in have gone back to the service of Satan, but the Lord knoweth them that are His and will eventually restore them if they were truly His children. Evil influence counts for a good deal, as well as early training. Others again, from whom we expected less, have seemingly done better. School work goes on as usual, with a good number of day pupils in addition to those in boarding school. We had rather a severe winter, but spring is here now and it is easier for the girls to get to school.

MERSINA, ASIA MINOR.—The following extracts from February letters show Rev. R. J. Dodds busy on many lines:

Not long ago I received from Dr. Moore, of Cyprus, a nice package of tracts

in the Greek language. I have distributed quite a lot of them and have been somewhat surprised at the eagerness with which they are received and read. I asked an old gentleman, to whom I had given a few, how he liked them. He said he liked them very much indeed. He said: "They are published in Athens by our own Church." He was surprised when I told him they were printed by a friend in Cyprus. Small Arabic tracts could be distributed to good advantage among the fellahin. They should contain the great truths of the gospel in very simple language and in the form of, or in connection with, an interesting story. So far I have not found anything that quite meets the needs of the fellahin.

Yesterday I had a conversation with a man who said it seemed to him incredible that God would humble Himself to suffer and die for such a contemptible creature as man. To-day I had a visit from a priest of the Armenian Catholic Church. He has had considerable association with missionaries elsewhere, and is not ignorant of the truth.

This winter a Mormon missionary has been working with great diligence and zeal in Adana. Many persons went to hear him out of curiosity, but few, if any, were deceived by him. As his statements were reported to me by some of those who heard and talked with him, they would seem to indicate not only a wonderful disregard of truth, such as one would expect in an apostle of the Mormon Church, but a remarkable stupidity, too, in underestimating the intelligence of simple people. He said certain of the apostles had come from heaven to baptize him; that John the apostle resides in Salt Lake City, and that an angel from heaven had baptized him. Many who conversed either with him or with those who had come to me afterward to clear up various points for them.

A few days ago I had a long conversation with the richest man of these parts. I frequently have. He is a simple-minded old gentleman, and apparently of an honest mind. I have tried time and again, as I did in my last conversation with him, to make clear to his mind how salvation is and must necessarily be wholly of grace through faith in Christ, appropriating His righteousness to ourselves. He does not seem to comprehend it. After assenting to everything I say to him, he comes back to works—good works.

Last Sabbath (Feb. 15th) I preached forenoon and afternoon, and at both services found it necessary for sake of some present to take a little time for English.

I have recently been giving some instruction to a gentleman of the Greek Orthodox Church in theology and interpretations of portions of the New Testament. He appears rather evangelical, and conducts something resembling a Bible class among their young men.

The old cowas of the U. S. Consular Agency, I hear, is dead. He was an Albanian Moslem, a picturesque figure in his official costume.

Last Saturday night (Feb. 14th) the agent of the M. M. steamers—French—who is nominally a Protestant, gave a masquerade ball. The masqueraders were photographed in their various costumes in two groups. I was present in a crowd of persons to whom the artist was exhibiting proofs at the railroad station yesterday evening, among them a number of Moslems. I think they must have despised such Christians.

CYPRUS.—In a letter dated Feb. 12th, 1903, Dr. W. M. Moore gives the following description of the school in Larnaca:

Of the little boys sitting down in front the second from the left is a Jew. His father is poor but pays us ten shillings a

term for his tuition. The other four are children of Protestants. The little bare-

The tallest boy in the back row is a Jew who often comes to Sabbath school. He



headed boy with his head against the arch and the boy at his left are also Protestants.

has his hand on a boy who is a convert from Suadia. The bare-headed boy by

the flag to the right of the photograph is the American of the school. Of the remaining boys, those with caps are Moslems and the others Greek Orthodox.

In front row on chairs are Rev. Aigytiades and your missionary, with Mr. Demetriades on their right and Mr. Nishan on their left. Another young man not present is connected with leading men in Greek Church, and no doubt he thought it would not do to be photographed in a Protestant school.

Not a day passes without some Christian training being given to these boys while in school. All of them pay what they are able, and they have become our friends. Nearly all points of difference between our Church and the Orthodox (?) have been discussed, and we trust to the benefit of our own. They are young men who can understand. Mr. Demetriades is very able in answering them. Often they go away and study a day or two and then bring up the same subject. On many points they have acknowledged the truth.

This school has helped us among the Moslems, and I have some very strong friends among them, especially the chief "Hoja" (school teacher). His wife had suffered by a stenosis of the lachrymal duct; I operated on her and got a perfect cure. This small thing seems to have had a good effect on him. If the school is continued I am sure it will grow. Many have asked to put their boys here as boarders, offering to pay £25 to £30. Many boys go away to Beirut and to Smyrna who would come to us and pay well if we had an American in charge and a proper building. Here there is liberty, and a boarding school would pay a good part of its own expense, and to my mind would have more chance of success than in Turkey, where the result is destroyed by a tyrannical government.

Look at the faces of the twenty-nine boys in the photograph and judge of the material. There were five or six other boys in attendance during a part of this year who do not appear in the picture, which I send with the hope that your readers may be inclined to work and pray more fervently for Cyprus.

CHINA.—Our readers will be glad to have a word from Rev. J. K. Robb, one of the new missionaries to Tak Hing Chau. Writing Feb. 2d, 1903, he says, among other things:

Last Thursday was Chinese New Year, and the usual interruption of work has taken place. The whole of last week was given up by the Chinese to various forms of festivity. Almost any day one could hear firecrackers exploding, giving one the impression that it must be the Fourth of July. The day before New Year was one of special hurry and rush in the town, as everything is closed the next day, scarcely anyone being seen on the street. Some of us were up through the business part of the town on the afternoon before New Year's day, and the streets were crowded with people, the greater portion of them carrying home something for their dinner the next day. We saw several altars where people were offering to their deities many kinds of food. Perhaps idle curiosity had something to do in leading us to note these things, but surely no one could fail to see that there was a pathetic side to it all. There were people about the altars who were worshipping as well as they knew, and the sadness about it was the fact that they did not know any better.

One of the features of the week was the numerous feasts that were given, and to some of which the people here at the Mission were invited. The ladies were at one on Friday last, and the men were at another, given by the same people, on Satur-

day. It would be quite impossible for me to describe the affair in such a manner as to give any adequate conception of it. It was, however, both in point of etiquette and edibles, quite different from anything that I have ever attended. The ladies gave us such a minute account of their feast on the preceding day that we were prepared in some measure for what was in store for us. Of course it was all an old story to Irwin, but to the other guests it was a decided novelty. I could not begin to give details as to the various courses, and what composed them. The ladies

Our audiences have been very good of late. The weather usually has a great deal to do with the number of hearers. But yesterday was a cold, cloudy day, and we had the largest audience, mostly women, that we have had since the new missionaries arrived. Many of the attendants had been here during the week, calling on the ladies of the Mission, and that may account partly for the unusually large attendance on yesterday. The attitude of the community toward the Mission is decidedly friendly. Not more than three or four times have I heard the epithet "for-



MISSION HOUSE, TAK HING CHAU.

could do that much more ably than I, as they seem to have carried away with them a much more vivid recollection of what was served. However, I do remember that we had of meats chicken and pork. We had rice in several forms, and a number of dishes the ingredients of which my imagination would forbid me to even surmise. I cannot say that I have a craving for Chinese food, even that which is served at a feast, and yet it was not unpalatable. A hungry man could easily satisfy his hunger, unless he gave his imagination too loose a rein.

eign devil" used. After we had taken our departure from the feast on Saturday we went to see a sick man who had sent for Dr. Wright. We did not know just where he lived, and had to make some inquiries. In not one case did anyone whom we asked fail to tell us as much as he could about where the sick man's home was. The last man of whom we inquired went with us to the place. And they take some rather severe remarks about idol worship with remarkably good grace. I am not able to understand much that is said in the services, but even what I do get at times

seems to be very decided, and yet some of the Chinese admit that it is all true. One man who has been employed at the Mission, a bricklayer, did not go home for New Year, as he said that at home the people would spend their money worshipping, and he did not want to allow his to go that way.

Ground has been broken for the new house. The trenches are dug, and we are now waiting for the masons. Building is not accomplished here at the pace that one sees in the United States. However, we hope to see the work well under way in a short time now. All the members of the Mission force are in good health, and the greater number of them at work on the language. Dr. George and Miss Torrence have both begun to do a little work on Sabbath. Yesterday Dr. George had a class of women, and Miss Torrence a number of little boys. This seems to meet with the hearty approbation of the Chinese themselves.

In a letter dated Feb. 11, Rev. A. J. Robb says :

We are laboring here with some manifest tokens of God's presence. You will have heard ere this of our little ingathering at the beginning of the year. The interest is on the increase, if attendance is any indication. We had forty Chinese at our service last Sabbath, and there were sixteen women at Mrs. Robb's prayer meeting yesterday. Old Tse A Po, our first convert, is doing a real work among the women. She does not know much, but it is surprising how she is learning, and she 76 years old. She seems well and wonderfully happy. Her son had us all to his house for a feast at their New Year, and his wife had the women on another day. Yesterday one of the women made the usual plea that she could not learn as she was too

ignorant, and A Po promptly told her that if she trusted God His Holy Spirit could make the most ignorant learn better than the very brightest.

NEW HEBRIDES.—In a private letter to Mr. and Mrs. Sommerville, dated Anewa, New Hebrides, Dec. 16th, 1902, Dr. John G. Paton writes that he is not "so well lately," and seemingly "nearing rapidly the end of his course." Though not intended for publication, we take the liberty of giving our readers a sentence or two from this letter, as so many are deeply interested in this devoted missionary and his work :

"I have had one weakness, and trouble with much pain and suffering after another ever since I broke down in Canada, and now, though I can sit and write with difficulty, owing to loss of memory in spelling and want of accuracy, and though I can do here all the work of the Mission at our station, I cannot visit the villages, or move about among the people and the sick as I could formerly, owing to an increasing feebleness in my legs and the lumbago, which is painful for the last fortnight. But it is all as our Master sends it, and we submit thankfully, as all is nothing to what we deserve; and adored be our God we have all in our dear Lord Jesus, for peace and joy in all circumstances. This is not our rest, yet it remains in Jesus for all who truly try to love and serve Him, living for Him.

"Mrs. Paton has not been so well and strong lately as usual. Daughter Minnie, now Mrs. Gillan, is with us here on a visit. She is well and her husband is strong and in good health. He and Fred and Mr. Leggatt are all very successful in their work. Dr. Sandlands, at North Santo, at his second communion this year lately baptized 56 converts. I do not know how many he admitted to the Church on his

previous communion; but the work is exceedingly encouraging at all our northern stations just now."

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A private letter from Dr. Paton, written Feb. 14th, on his return from the island, contains many items of special interest:

As a result of my last tour in America, Canada and Britain, four additional missionaries, two medical young men, both from Ireland, and two young ministers from Scotland, are now on their voyage out by the Orient Company's ship. Three will land about the 25th of this month and one a fortnight later, all to go to the islands on April the first. I rejoice and praise the dear Lord for such an addition to our staff of laborers. The New Zealand Church has also engaged a young minister, a minister's son, for Mr. Smail's station, who died some time ago. Now if we can only, by the liberal help of the Lord's people, keep up our missionaries, our lay helpers, and our native teachers, I hope in another ten or fifteen years all our remaining 40,000 to 60,000 or more cannibals may be brought to love and serve our dear Lord Jesus as their God and Saviour. * * *

When on the islands, while detained by the wreck of the steamer at Uripiv and Malekula, we visited and I addressed at heathen villages and at the teachers' stations many hundreds of cannibals. None offered to do us personal harm, nor were we ever in danger by them, but in the boat going to and coming from their villages we were often in danger, yet mercifully preserved. * * *

We had a blessed time on Anewa after our return from Uripiv, the natives were so regular in attendance at church and school, and took such an interest in the work.

At the communion two Sabbaths before

we left, we appointed two new deacons and ordained one elder. * * *

The last time we left the island it was at the whistle of the steamer about midnight on a dark, wet, stormy night, when only a few of the natives knew we were leaving, and for fear it should be the same this time, for nearly a week before we left, nearly the whole population slept in the village nearest to our house or on the mission premises, and had watches set to call all to accompany us to the boat, shake hands, and get our parting blessing. The steamer came in the afternoon, and they were nearly all dressed in their best, and never looked better. After our luggage was deposited in the boat, I prayed with them. Many were in tears, and we could scarcely get away from them. Owing to three years of great drought they are now on Anewa in a state of famine, and could get no rice from the steamer, as the want of food is general and they had sold all before they reached Anewa.

AFRICA.—Perhaps the most striking external monument of the change which has been effected in Uganda by the preaching of the gospel is the new cathedral which has been built by the natives at Namirembe, which is the chief Church Missionary station in Uganda, and close to the capital. Several large churches have been built there, but they were built of reeds and poles, and were not permanent structures. Now a cathedral has been erected, the length of which is 206 feet with a nave 50 feet broad, and transepts 110 feet. The roof is supported by eighteen brick pillars and is covered with grass thatch. The building will seat 4,000 people and has ten doors for entrance and egress. It is truly a very elaborate structure, and does great credit to the natives who have built it entirely themselves; the only parts of the building which are not

native to Uganda being the gilded vane and the lightning conductor. All the people, from the King and Katikiro down to the children, have contributed in work, if not otherwise, to the structure. The women, headed by the wives of leading men, brought the firewood for burning the bricks, and the Katikiro and other chiefs personally brought heavy loads of clay. Timbers for the roof had to be brought sometimes for a distance of fifty miles, requiring 100 men to carry each beam.

The people "had a mind to work," and they have worked to good purpose and are naturally very proud of their fine structure. Though there is still much to be done to complete the building, yet services have been held in it, the first being on the day when King Edward was to have been crowned at London. The writer in the *Church Missionary Gleaner* speaks of this new church as marking a marvellous change in the aims and aspirations of the chiefs and people of Uganda.

On a hill near by this huge cathedral, a quarter of a century ago "thousands of in-

nocent victims of the wrath and cruelty of former kings of Uganda would be slaughtered at a time. To this day their bleached bones are to be seen in quantities all over the hill. There are many other similar old execution places to be seen in Uganda. It used to be the boast of the king and of all great chiefs that they had absolute power of life and death over their subjects, and that they could use it with unbridled license. To the rulers of Uganda the glory of their country consisted in the quantity of blood they were able to shed." The contrast seen to-day is certainly marvellous. It seems that the British Commissioner in Uganda has recently had a census taken of all the Church Missionary Society churches and schools within the Protectorate; the enumeration covers 1,070 church buildings, having a seating capacity of 126,851, with an average Sabbath attendance of 52,471. Let it be remembered that the first Christian baptism in this country took place only twenty years ago.—*Missionary Herald*.

AT HOME.

ALLEGHENY, PA.—The following items from the Central Board of Missions were too late for March number :

Financial Statement—

	On hand Jan. 1, 1903.	Receipts.	Expenditures.	On hand Feb. 1, 1903.
Southern Mission.....	\$2,409.73	\$351.49	\$461.66	\$2,299.56
Indian Mission.....	1,194.72	264.57	191.70	1,267.59
Chinese Mission.....	392.73	—	18.00	374.73
Jewish Mission.....	524.23	124.20	100.00	548.43
Industrial School.....	850.00	5.00	45.00	810.00
Sustentation Fund....	313.36	51.06	—	364.42
				Overdrawn Feb. 1, 1903.
Domestic Mission.....	1,174.00	326.93	1,867.50	366.57
	Overdrawn Jan. 1, 1903.			
Building Fund.....	185.10	51.00	—	134.10

Domestic Mission.—Mr. Elsey is at the present time engaged in work at the new

mission field on the Pacific Coast. The friends were prepared to extend to him a

cordial welcome on his arrival. A report of his work will likely be forwarded to the Board in time for the next meeting.

Southern Mission.—The work is progressing very favorably. The outlook for the future is encouraging. No little advantage will result to the Mission from the recent purchase of property. Rev. T. C. Sproull, who is making a visit to the South, expects to be in Selma in a short time. He will report his impressions of the work being done there. The occasional visits of brethren from the North are highly appreciated by the friends in Selma. Their reports deepen the interest of the Church in the work being done.

Indian Mission.—Mr. Carithers, who has been suffering for some time from sciatica, is somewhat better, but by no means entirely recovered. It will be some time before he will be able to discharge fully his duties as superintendent. The work goes on as usual. The workers are united and enthusiastic. Sabbath services are more largely attended. The interest, especially among the whites, is increasing. The entire Mission force has been re-elected for another year. Dr. Ida Scott will have charge of the hospital. The usual appropriation was made to the Chinese and Jewish Missions.

The following items are from the Central Board for March :

Financial Statement—

	On hand Feb. 1, 1903.	Received.	Expended.	On hand March, 1903.
Southern Mission.....	\$2,299.56	\$801.80	\$461.66	\$2,639.70
Indian Mission.....	1,267.59	632.16	431.98	1,467.77
Jewish Mission.....	548.43	157.63	100.00	606.06
Chinese Mission.....	374.73	5.00	379.73	266.73
Sustentation Fund.....	364.42	10.00	---	374.42
	Overdrawn Feb. 1, 1903.			Overdrawn March 1, 1903.
Domestic Mission.....	366.57	74.41	---	292.16
Industrial School.....	134.10	54.75	---	79.35

Domestic Mission.—Mr. Elsey has returned from Washington, where he went to visit a settlement that was reported as destitute of preaching, by appointment of the Board. He remained four Sabbaths. The prospects are not sufficiently encouraging to justify our attempting to establish a Mission there.

The quarterly dividend will be declared at the next meeting of the Board, on the third Wednesday of April. Clerks of Presbyteries should have their reports at that meeting.

Indian Mission.—Mr. Carithers has been obliged, on account of failing health, to leave the Mission for a time. He is now in Allegheny City for treat-

ment, which, it is hoped, will result in his speedy and entire recovery. That this may be the case is the earnest prayer of the entire Church.

So well is the Mission organized that the work goes on uninterrupted. God has remarkably blessed our efforts to reach with gospel truth these neglected wards of the nation.

Southern Mission—Mr. J. H. Calliway, of Tuskegee, has been appointed to take charge of the boys' industrial department in the Selma School. He comes highly recommended.

The usual appropriations were made to the Jewish and Chinese Missions.

J. W. SPROULL.

BEAVER FALLS, PA.—Anne Downie, eldest daughter of Mr. and Mrs. R. M. Downie, of College Hill, died on the evening of Feb. 14, 1903. She had been ailing with heart disease for a number of years, but was not confined to the house until within five or six months of her death. She was a bright Christian girl, seventeen years of age, her life opening into wonderful beauty, and giving promise of great usefulness, when the Master called her. Measured by years her life was short; but by the good it accomplished and by the good influence it will always exert upon a wide circle of friends, it was longer than that of many a Christian who lives to a good old age. Having been taught of the Saviour from her infancy in a Christian home, she early professed her faith in Him, and united with the Church. She made Christianity attractive by her life. Her death was a noble testimony to the triumph of faith in the presence of death. When told that she had but a short time to live, she said it was all right, that she was not afraid to die. When the verse was quoted to her, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me," and she was told she need not fear death, for Christ would be with her, "Yes," she replied, "and it is only a shadow, and a shadow never hurt anybody." In her last hours she asked that the Bible be read to her, selecting a number of passages herself, and asking her pastor and other members of the family to select others, and, borne up with these exceeding great and precious promises of God's Word, she passed through the portal of death into the fuller and higher life of heaven, where "His servants shall serve Him and they

shall see His face and His name shall be in their foreheads." R. H. M.

 Margaret L. Dodds, daughter of John A. and Margaret Dodds, of College Hill, and sister of Miss Willia Dodds, of Latakia, Syria, died of heart disease and dropsy on Sabbath, January 11, 1903. Two years ago last Thanksgiving she was compelled to give up her school in New Castle and to return to her parents' home on account of her failing health. She never left her home from that time until her death but once, when she went on a trip to her sister's in Erie, Pa., and to the sanitarium at Dansville, N. Y., in the hope of improving her health. In this hope she was disappointed, as she returned home in a few weeks very much worse. She suffered much during her entire sickness, but bore her sufferings with remarkable patience and Christian fortitude. She was a faithful, conscientious Christian, not parading her Christianity, but in a quiet way living it, and making her influence for Christ felt among a wide circle of school teachers and other friends. She made a profession of her faith in Christ in early life, and at the time of her death was a constant and loyal member of the College Hill congregation of the Reformed Presbyterian Church. She was a school teacher by profession, having been engaged in teaching for fifteen or more years. She stood in the front rank as a teacher, being very capable in government as well as in teaching. She was taken away in the midtime of her days, but not until her life had accomplished its purpose. She has been promoted to higher service. For her to live was Christ, and to die was gain. R. H. M.

 "Thank God for the hard things of life—not because they are hard, but because they are a part of that wisely-arranged succession of contacts which we call discipline, and whose result is the right molding of character."

MONOGRAPHS.

“CAN CHRISTIAN CITIZENS
SWEAR ALLEGIANCE TO THE
IMMORAL CONSTITUTION OF
THE UNITED STATES AND
BE LOYAL TO CHRIST THE
KING?”*

(Concluded from p. 81.)

CHRISTIAN CITIZENS IN THE UNGODLY
STATE.

Christian citizens cannot swear allegiance to the Christless Constitution of the United States without dishonoring our Saviour King. For the nation to fail to recognize the royal claims of King Jesus in its fundamental law is of the essence of rebellion. And the Christian citizen becomes a party to that rebellion when he swears to support that instrument. The oath of allegiance to the United States Constitution is therefore an aggravated sin on the part of Christian citizens.

1. Because the Constitution omits the claims of the King of the land. President Roosevelt has issued two Thanksgiving Proclamations. In neither of them is Christ named. They were deistic. And yet they were written by a Christian President and for a Christian people, calling them to approach the throne of grace and give thanks to Almighty God for all His goodness. And it is impossible for either the President or the people to approach God's throne except through the mediation of Jesus Christ. The omission of Christ's name from the proclamation was an open affront to our Saviour King. How much greater is the sin when the organic people by their suffrages adopt a Constitution which is the supreme law of the land, from which all reference to His royal

claims is intentionally omitted? This is plucking the crown from His brow and trailing it in the dust. This is taking from the hand that was pierced the blood-bought scepter and placing it in the hands of the people. And the Christian citizen who swears to support that instrument becomes a party to that dishonor done to the Saviour King.

The article quoted from the *Independent* adds this on the omission of Christ's royal claims from the U. S. Constitution: “From this atheistic error in our prime conceptions of government has arisen the atheistic habit of separating politics from religion, and in the very Senate chamber, when Senators are warned that a measure is unjust and against the law of God, it is sneeringly, scornfully answered that there is no higher law than the Constitution. ‘We, the people,’ made that, and ‘We, the people,’ can make and unmake laws as we please. This godless habit of thought and action has taken possession of the public mind in all political institutions and affairs. But He that sitteth in the heavens is teaching us that we can hold our Constitution, our union, our government, our nationality, only by His pleasure.”

2. Because the Constitution contains unscriptural provisions. It provides that when the President is inaugurated “he shall swear or affirm.” The name of God is left out of the oath. And yet the oath is a most solemn act of worship offered to God. As a matter of fact, every President after George Washington, and before R. B. Hayes, took the Presidential oath without mentioning God's name. The Bible form is: “Thou shalt fear the Lord thy God and swear by His name.” It is a flagrant invasion of the prerogatives of

* Spoken at National Reform Convention, Boston, Mass., December, 1902.

the King of nations to cut off the name of God from the oath. And to swear to support that is a great sin on the part of the Christian citizen. It is also provided that "no religious test shall ever be required as a qualification for office or trust under the United States." That is interpreted by Justice Story as meaning that the "Jew, Mohammedan, Christian and infidel shall sit down in common at the tables of our national councils." But the Bible rule is: "Choose out able men, men of truth, such as fear God and hate covetousness, and place such to be rulers over you." God's law, which requires that His friends administer His ordinance of civil government, is set aside, and man's rule substituted which admits the enemies of the King. Can that be accepted without sin by the Christian citizen?

Further: "Congress shall make no law respecting the establishment of religion nor prohibit the free exercise thereof." That is said to mean the separation of Church and State, which is right. But it is made to mean the separation of religion from the State, which is impossible. Church and State are separate and independent. But both are under law to Christ, the State in things civil and the Church in things ecclesiastical. And so the State has a civil religion and the Church an ecclesiastical. Prof. Philip Schaff, in his book, "Church and State in the United States," has pointed out that three links connect Church and State in our country—the public schools, the Sabbath, and marriage. The family is both a civil and an ecclesiastical institution. The Sabbath is both civil and ecclesiastical, and the public school system necessarily teaches Christian principles. He might have added the oath is administered in both Church and State.

The Roman Catholic Church in the Philippines is compelling our Government

to consider the relation of Church and State. The Pope's delegate, Guidi, met Governor Taft on terms of equality and independence, both claiming an interest in the problems to be solved in the islands. The Mormons are compelling the consideration of the Senators in preparing to send one of their twelve apostles, Smoot, as a representative to the U. S. Senate. Can our Senate admit a man who is first a Mormon, and who consults the president of their hierarchy and the other eleven apostles before taking any action? Our Government must meet the issue.

The Supreme Court of Nebraska has decided that the Bible cannot be read in their public schools. Daniel Webster said: "The right to punish crime involved the duty to teach morals." But there are no morals for the Christian outside the Bible. Shall the Bible be put out? God, in His providence, is allowing our enemies to force the issue. Moreover, "this Constitution, and all the laws made in pursuance thereof, shall be the supreme law of the land." The United States mail service and interstate commerce are conducted on the Sabbath by the act of Congress. The United States Government collects \$200,000,000 revenue on whiskey annually, by law. How can the Christian citizen who has vowed to obey Christ in all things, swear allegiance to that instrument? How can he become postmaster and execute the laws regulating the unnecessary and God-defying Sabbath mail service? How can he be a judge and give divorces for any of the forty-two causes provided in the statutes of the different States, while Christ's law allows only for one cause—adultery! The Christian citizen who accepts authority in the political body is estopped by the Constitution from obeying Christ.

3. Because refusing to swear allegiance to the immoral constitution is the only

way in which Christian citizens can free themselves from responsibility for these wrongs. The reformers, Luther, Calvin, Knox, separated from the church of Rome for this cause. The Free Church of Scotland came out of the established church in 1843 for this reason. The Abolitionists who followed Garrison and Phillips separated for this cause from the U. S. Constitution.

Christ is our example. What would Christ do were He a citizen of the United States? Who believes that He would swear to support the immoral Constitution of this nation which ignores His kingly authority? Who believes that He would execute our divorce laws, our liquor laws, our Sabbath laws as to the United States mail service? What He would not do Christian citizens should not. He that is of the light ought himself, also, so to walk even as He walked. Christ has given us commands. "Shall the throne of iniquity have fellowship with her which frameth mischief by a law?"—Ps. xciv. 24. If God will not fellowship a government wrongly established and wickedly administered, His people should not. "Come out from among them and be ye separate, and touch not the unclean thing." This includes political idolatry. "Come out of her, my people," was addressed to the Reformers to separate from the Roman hierarchy. But it applies to all institutions dishonoring Christ, from the secret, oath-bound lodge to the secular government which fosters the lodge.

4. Because refusal to swear allegiance to an immoral Constitution is the most effective way of securing its Christian amendment. The remedy must come from without. Christ suffered without the gate. His people must follow Him without the camp bearing His reproach. God sent Amos, a herdsman from Tekoah, to reprove Israel. Let Christian citizens

refuse to swear allegiance to the immoral Constitution of our land, not from sentiments of unpatriotic disloyalty to country, but from motives of patriotic loyalty to Christ, and the effective remedy is applied.

There is no sadder story than that of Cassandra, the prophetess of Troy, who foretold the downfall of the city and the destruction of her people, and she was not believed. I know that this appeal falls upon the unwilling ears and hearts of my fellow citizens. But nevertheless, the duty is imperative. "Cry aloud; spare not; tell my people Israel their transgressions and the House of Jacob their sins."

When the great obelisk was being raised in Rome, the king gave orders that no one should speak while it ascended. After it reached a certain point it ceased to move, and no effort could bring it to its place. At last a workman mounted a pillar and shouted: "Wet the ropes!" This done, it was brought to its place. Our Government is unable to bring moral questions to their position. At the risk of condemnation we rise to say: "Wet the ropes. Amend the Constitution."

"Father in heaven, we turn not back,

Though briars and thorns choke up our path.

Better the torture and the rack

Than meet the whirlwind of Thy wrath.

Let tempests rage, let torrents pour,

Let whirlwinds churn the raging sea,

What is the turmoil of an hour

To an eternal calm with Thee?"

We are not pessimistic. There are bright omens. There is a "sound of going in the mulberry trees." It is not for us to know the times or the seasons that the Father hath placed in His hands. Victory is soon to end the conflict. The old French Protestant church had for its

motto an anvil around which were lying many broken hammers, with this inscription:—

“Hammer away, ye hostile bands;
Your hammers break; God’s anvil
stands.”

J. M. FOSTER.

CHINA.

—Now that the Synod of the Reformed Presbyterian Church has a Mission established at Tak Hing Chau on West River, and fairly well equipped for work, the young people of the Home Church will naturally wish to know something of the Chinese Empire in whose evangelization it is their privilege to bear a part. This paper from the graphic pen of Rev. J. T. Gracey, D.D., Rochester, N. Y., will give them some idea of its immensity.—

For more than 3,000 miles its shores are washed by the ceaseless surges of the sea. It encloses a desert, vast as any over which sterility ever reigned; it embraces plains as exuberant as were ever pressed by foot of man. The area of its largest plain is greater by one-half than all the German Empire.

Great rivers drain and irrigate the land. The Hoang-Ho is almost three times the length of the Ohio, while the Yang-tze is longer than the Mississippi and drains a basin more extensive than the whole territory of the Republic of Mexico. One-tenth of the population derive their food from the waters of the country. According to the official catalogue of the World’s Exhibition in 1851, the extent of its coal fields was more than twenty times greater than those of all Europe, being 419,000 square miles, and side by side with the coal is iron ore. It has all degrees of altitude from the sea level to the perpetual snow line. Between Canton and Peking the great road winds through a pass 8,000

feet above the ocean. It has all varieties of climate. One may be ice-bound at Peking, while the thermometer seldom falls below 50 degrees at Canton. Girdle it, and its inhabitants could subsist in comfort and luxury till the end of time. Make it a botanical garden and nothing grows that would not probably flourish in some part of the Empire. Try it as a zoological museum, and any animal on the globe might find congenial surroundings in some one of its valleys, hills or streams. It is not easy to make real to ourselves an Empire which comprises one-third of the continent of Asia, and one-tenth of the habitable globe; which sweeps through seventy degrees of latitude and forty of longitude—whose circuit is half the circumference of the globe.

Various are the expedients to which men have resorted to “take the great idea in.” Comparisons in geography are now popular. The school atlases of to-day have what are called “Inlets.” These are smaller maps in the corner of the greater ones giving an outline of a familiar portion of country, on the scale of the larger chart, showing how many times the one might be embraced in the other. A map of Rhode Island on the same page with one of Texas would show into how many such States Texas might be divided; or one of Illinois with the chart of China would aid the mind in measuring the more remote with the more familiar. Try France thus on the chart of China and you may sketch the one seven times on the other, and have space to spare. Try the British Isles and you may overlay China with eighteen of them. Try the Chinese Empire by this comparative chartology, and it will exceed Great Britain and Ireland forty-four times. It can be dissected into 104 Englands or 176 Scotlands. Lay all Europe on China and you will have thirteen hundred square miles of the lat-

ter uncovered. It is one-third larger. Lay China on the United States and it will overrun into the Gulf of Mexico, and four degrees into the Pacific Ocean. Reverse the experiment and lay the United States, including Alaska, on China, and you may gem the edges with a half dozen of Great Britain and Ireland; that is, you will have a million and a half square miles to add for good measure. Change it from its present shape to that of a belt of land a mile wide and here would be room for a walking match from end to end of thirty miles a day continued through more than four and a half centuries.

Mr. J. Hudson Taylor at the World's Conference in London said: "Some think that possibly the population does not exceed 240 or 250 millions." He states that in one Province seven millions of people recently died of famine, and in other parts of the country the population is not one-fifth of what it formerly was. Dr. Legge, forty years a missionary in China and now Professor of Chinese in the University of Oxford, does not think that anybody can say anything more definite than the Chinese Ambassador in Paris, who recently stated the population at four hundred millions.

But who shall enable us to realize such numbers? By what comparisons shall we try to comprehend their barest outline? The best minds of Christendom have plumed their imagination, have taxed their ingenuity, have strained their rhetoric to bring this multitude home to Western Christians. They point out that in two Provinces of China the Emperor reigns over as many people as the Sovereign of England does in Great Britain and Ireland; that there are more people in Peking than in the whole island of Jamaica; that the Samoan islands, though a promising group of the South Seas with a total of 35,000 population, would make

but a speck of a city in China; that one could find a dozen or more cities with as numerous a population in a few days' journey; that the four or five millions of people of Madagasear would make only one-seventh of the single Province of Shan-tung. There are five times as many people in China as there are in the United States; one-third more than in all the countries of Europe combined; twice as many as on the four continents, Africa, North and South America and Oceania.

Fertile in expedients, the genius of the generation presses us anew by bidding us know that one-third of the human race is in China; that every third person who lives and breathes upon this earth, who toils under the sun, sleeps under God's stars, or sighs and suffers beneath the heaven, is a Chinese. Every third child born in the world looks into the face of a Chinese mother; every third pair given in marriage plight their troth in a Chinese cup of wine; every third orphan weeping through the day, every third widow wailing through the watches of the night, is in China. Every third person who comes to die, or who sits in contemplation on his own dissolution is a Chinese. One can but ask, What catechism will this third child learn? What prosperity will follow this bridal? What solace will be afforded these widows? What watchful care will be given these orphans? With what hopes will these multitudes depart?

Depart they must, and the ghastly arithmetic startles us, as we estimate how rapidly they go. Make your parallel lines with pall and spade and grave. Thirty-three thousand Chinese die every day! We pale and shudder at the dim outline of the thought. And yet they stay not! Bury all the people of London in three months, and the rest of mankind would start aghast at the grim event. Yet we record and read with carelessness the

statement that four times every year that number die in China. It is equal to burying all the people of England in a year and a half; all of Great Britain and Ireland in thirty months; all the people of the United States in less than a year and a half. Terrific ordeal of the imagination! We stagger at the ghastly arithmetic and hide our face from the pallid ranks.

We turn to the living. Let us put them in rank joining hands and they will girdle the globe ten times at the equator with living, beating human hearts. Make them an army and let them move at the rate of thirty miles a day, week after week and month after month, and they will not pass you in 23½ years. Constitute them pilgrims, and let them journey every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp, tramp, of the weary, pressing, throbbing throng for twelve long years and eight months. Had it begun when our war closed it would not yet have ended.

PEOPLE OF CHINA.

The great proportion of the inhabitants of China are to be found in almost innumerable unwall'd towns, villages, and hamlets which everywhere dot its fertile plains. Everything you see strengthens the impression of the immense population. The canals are full of boats, the fields of laborers, the roads and by-paths are filled with pedestrians, and in some parts of the Empire with pack-mules and donkeys, the streets resound with the noises of a great variety of busy artisans, and you are hardly ever out of sight of the graves of the dead of past generations.

There are now living in the Empire at least four hundred millions of Chinese, a population about equal to that of all the nations of Europe and North and South

America combined. They are our contemporaries, looking to us for the gospel; we must soon pass into eternity together and meet them at the bar of God. It is for us to say whether they, too, shall perish, without any united and earnest efforts on our part for their salvation.

This vast population, isolated by its position from the rest of the world, has developed a civilization peculiarly its own. They have a language embracing in all about forty thousand arbitrary signs or characters, an authentic history which dates back more than three thousand years, and a very extensive literature embracing a great variety of subjects. They have in active operation benevolent societies and institutions of different kinds, and have the lead of Western nations in the knowledge of some of the practical arts and sciences.

There is certainly something remarkable in the culture and institutions of such a people, and in a government which for so many centuries could bind them together in one commonwealth. The character of the government and of the people is due, more than to any other cause, to the teachings of the great sage Confucius, who lived about five hundred years before Christ. He professed to have derived his system of truth from the sages who preceded him, and regarded it as his special mission to preserve from oblivion and to hand down to posterity their works. We may gain a general idea of his system from the "Five Relations" and "Five Virtues," which he made the basis of it. The first of the "Five Relations" is that between the Emperor and his officers, which developed gives their system of government and political economy. Then follow the relations between father and son, husband and wife, brothers and friends. It will be observed that while these heads cover the whole sphere of human relations or duties,

our relation to God is entirely ignored. The Five Virtues are Love, Righteousness, Propriety, Knowledge, and Faith. As in the Christian system, love stands in the first place. Confucius's conception of this virtue was very high, so much so that he would hardly acknowledge of any that they had attained it. When asked to define his idea of it, he replied: "Do not unto others what you would not have others do unto you," presenting the nearest approximation to the "Golden Rule" which has ever been made by any uninspired teacher.

But, notwithstanding all this culture and civilization, the spiritual destitution of the Chinese is not exceeded by that of any other nation in the world. They present striking illustration of the truth that "the world by wisdom knew not God," and that a nation may go on improving in intellectual and social culture, and in a knowledge of the arts and sciences, and be all the while going farther and farther away from God. It is almost impossible, without a great deal of explanation and illustration, to communicate a knowledge of Christianity through the medium of the Chinese language. Having no correct religious ideas, they have no words to express them. Idolatry has preoccupied the minds of the people, and the whole Empire is full of heathen temples.

—*Rev. J. L. Nevius, D. D.*

CHINESE CHARACTERISTICS.

More interesting than the enormous extent of China, or the unthinkable numbers of its population, is the character of the people. But we can at present direct attention to only their more external qualities. Even a considerable proportion of our countrymen who have lived long in China, consider the Chinese an apathetic, listless, unemotional people. Outward ap-

pearances, and a careless glance at them, certainly give such an impression. But any careful observer, living among the Chinese, will soon learn to judge differently. Many of our countrymen, to show that they are not devoid of passion, and to entitle themselves to the name of Barbarian, so freely given to the Chinese, strike their Chinese servants on small provocation. Is that servant as indifferent to the blow as his unmoved countenance seems to imply? An experienced eye sees in that Chinaman ever after a contempt for his master, mingled with the fear of the possibility of another blow. I have seen a Chinese gentleman relate the death of a favorite child with a stoical smile; but he could not keep the tears from rolling slowly down his cheeks. I have known of Chinese men and more women, on whom the greatness of their passion brought disease and death. A very large number of Chinese women drink opium poison annually and die to end their anger. The Chinese people are trained to exercise self-control; but let any one, master of the Chinese language, employ sarcasm against any kind of Chinaman, and he will soon see that the Chinaman has feelings as keenly sensitive as other people, though he is better educated in hiding them. And if surrounding circumstances do not demand external self-control, the Chinaman shows that he is as easily affected as his Western brother, by whatever is calculated to arouse emotion. But more interesting to us is the remarkable industry of the Chinese people. The peoples and nations surrounding China have been for thousands of years nomads, living on the produce of their flocks, or savages preying on the great variety of game in their boundless forests, or on the fish in their numerous rivers and lakes. But the Chinese have always been an agricultural people, and therefore necessarily

possessed of a written language. It is thus unceasing perseverance in the arts of peace which has spread the Chinese people from the narrow tract of country occupied by them 3,000 years ago, over the immense area now under the sway of the Chinese classics. If the Chinaman can evade work while he gets his pay, he will undoubtedly be as lazy as any man can be in such circumstances; but if he can get money only by work of some kind, he will neither starve nor beg when able to get work of any kind. Industry, and industry guided by great intelligence, is the characteristic of the nation; so that, notwithstanding their never-ending and exhausting crops, their land never runs exhausted. Absolutely nothing is allowed to go to waste in China. They are beyond comparison the most intelligent of non-Christian peoples, and if any race surpasses them in industry, it is only the Anglo-Saxon.

—*Rev. John L. Ross.*

THE CZAR'S DECREE.

—On the birthday celebration of Alexander III., the Emperor of Russia issued a decree proclaiming freedom of worship throughout the Empire, and promising reform measures of far-reaching importance. No European power has been so intolerant in matters of religion as Russia, not even Turkey, with its persistent opposition to missionary operations, and consequently this decree may well be hailed as the most significant imperial act since the emancipation of the serfs forty-one years ago. The world is moving rapidly towards the light, life and liberty that the gospel of the enthroned Redeemer reveals and offers to men.—

On ascending the throne of our ancestors by the providence of God we made a solemn vow before the Almighty and our conscience to sacredly guard the centuries-old pillars of Russian power and to dedi-

cate our life to the service of our beloved fatherland in indefatigable solicitude for our subjects.

We chose, in order to assure the well-being of our people, the way indicated by the memorable deeds of our predecessors, especially our never-to-be-forgotten father. God pleased to interrupt the deeds of our father by his early death, and thus laid on us the sacred duty of completing the consolidation of order and truth begun by him in conformity with the exigencies of national life. The troubles agitating our country, which to our deep regret have partly been sown by designs hostile to the State and partly engendered by doctrines foreign to Russian life, hinder the general work of ameliorating the well-being of our people. These troubles confuse the public mind, remove the people from productive labor and often ruin families dear to our heart and young energies, among high and low, necessary to the internal development of the country.

In demanding the fulfillment of this our will, while remaining strongly opposed to any violation of the normal course of national life, and having confidence that all will loyally discharge their local duties, we are irrevocably decided to satisfy the needs for which the State has become ripe, and have deemed it expedient to strengthen and decree the undeviating observance of the principles of tolerance laid down by the fundamental laws of the Russian Empire, which, recognizing the Orthodox Church as the ruling one, grant to all our subjects of other religions and to all foreign persuasions freedom of creed and worship in accordance with other rites, and we are further resolved to continue the active carrying out of measures for the improvement of the material position of the orthodox rural clergy, while en-

abling them to take a larger share in intellectual and public life.

In accordance with impending measures for the consolidation of the national economy the efforts of the State credit institutions, and especially the nobles' and peasants' banks should be directed to strengthening and developing the welfare and fundamental pillars of Russian village life and that of the local nobility and peasantry. These principles marked out by us for the revision of the laws of the rural population are, when formulated, to be referred to the provincial government councils, so that with the assistance of persons enjoying the public's confidence they may be further developed and adapted to the special conditions of individual localities. In this work the fundamental principle of the inviolability of communal property is to be maintained, while at the same time means are to be found to render it easier for the individual to sever connections with the community to which he belongs, if he so desires.

Without delay measures must be taken to release the peasants from the present burdensome liability of forced labor.

Thorough reform is to be effected in the provincial governments and district administrations by the local representatives, while attention will be devoted to securing closer co-operation between the communal authorities and parochial trustees of the orthodox churches wherever possible.

Calling upon all our subjects to cooperate in strengthening the moral foundations of family, school and public life, under which alone the well being of the people and the confidence of every one in the stability of his rights can develop, we command our ministers and chief officials concerned in this matter to sub-

mit to us their views regarding the execution of our intentions.

HEATHEN CRUELTY.

Rev. Joseph Annand, D.D., in a letter from Santo, New Hebrides, to the *Presbyterian Record*, gives the following illustration:

A few days ago we buried a middle-aged native whose life story will illustrate some of the cruelties of heathenism. About fourteen years ago he returned from Queensland, where he had been laboring for a time, bringing with him a fine healthy wife, a native of the Banks Islands. They were a promising looking couple, and when I urged them to join our school at once and hear what God had to tell them, they replied, "by and by."

Soon trouble began. Tabue saw another woman that he wished to take as wife number two. His lawful wife and others objected. He then ill-used her, beating her unmercifully and threatened to shoot her. Finally, he beat her to death, and then the way was clear to get the one of his latest choice.

Again he was dissatisfied with his wife, used her shamefully, so that she, too, died after a few years of life such as a heathen only can suffer. He then bought a third wife, who outlived him.

Three years ago when his friends decided to accept the gospel he refused and went off to Malo and there joined the heathen party. Misbehaving himself again, one day he received a dose of poison in his pudding.

He was very ill for a long time, but recovering sufficiently to move about he came over to Tangoa, apparently from fear. However, he never seemed to repent of his conduct or to seek a better life, and after lingering for a year and a half he died. Truly the way of transgressors is hard.

EDITORIAL NOTES.

—The readers of *OLIVE TREES* who have not paid for last year are requested to forward one dollar to cover arrears and renew for 1903. J. J. Mackeown, whose eyesight testing rooms are advertised on the third page of the cover, will be glad to fit with glasses anyone who may be unable to make out with the naked eye the date on the wrapper when subscription expires. Address,

R. M. SOMMERVILLE,
327 W. 56th Street,
New York.

—The chairman of the Committee on the State of Religion requests us to say that about thirty Sessions have not yet sent replies to the queries mailed to them in December, 1902, asking returns not later than the end of January, 1903. These congregations must either be ashamed of their record or are in so flourishing a condition that they hesitate to speak of it for fear of putting others to shame. It is hoped that brethren will bear in mind that the members of the Committee are busy men, who require a little time to examine the returns and prepare from them a paper that will be of any value to the Church. The Synod is looking for facts, not fictions.

—Recent letters reported Rev. and Mrs. J. B. Dodds at Alexandretta, Syria, where they were busy preparing for the return to this country. They were very sad at the thought of having to leave Snadia at a time when the work is so full of promise in that field. But they believe that they are acting under the leadership of the Redeemer and doing His will. Mr. Dodds was planning to attend a meeting of the Syrian Commission, March 10, at

Mersina, Asia Minor. And in the first or second week of April he would set out with his family on the long homeward journey. They will rest, however, for a time in Scotland, and after this date all letters intended for them should be addressed Reformed Presbyterian Manse, Airdrie, Scotland.

—Our missionary, Dr. W. M. Moore, expects to leave Larnaca, Cyprus, April 15th, and will spend a few days of May in London, England. Miss McNaughton, who has had charge of the boys' school in Mersina, Asia Minor, a sister of Mrs. Moore, will accompany the family. The date of their arrival in America will depend on circumstances. Dr. Moore has labored for nearly ten years, first in Syria and then on the island of Cyprus, where he has rendered efficient service as missionary physician, the beloved and trusted friend of all classes. He deserves a furlough, and will, with Miss McNaughton, who has been at work in Turkey for the same length of time, receive a hearty welcome home.

It is due to Dr. Moore to say that the reports, afloat for some time, that he intends to resign his post, are without any foundation in fact. On that subject he has not written to his most intimate friends; and, while he cannot tell what the future may demand, he has no present intention of giving up the work, which, he says, "I never enjoyed so much as the last two or three years, and I feel the responsibility placed on me more every day. * * * My heart is in this work. I love my profession, and this I am willing to lay at Christ's feet. Only duty to my family can ever influence me to any other course."

—A new missionary movement was organized by Secretaries and official representatives of denominational Boards at Silver Bay on Lake George, last summer. Its underlying aim is to enlist on the side of Christ and prepare for His service through Bible study and prayer and special training in Christian work the fourteen million children in the Sabbath schools and more than six million members of young people's societies in the United States and Canada. It is hoped that in this way, when the men and women who now control the possessions and direct the activities of the Church and the world shall have passed away, they will be ready to take their place and, under a deepened sense of responsibility, lead the professing Church on to grander achievements.

We believe that this work of preparation for future service should be done in the home, or in the Sabbath school that, in the providence of the Mediator, has been raised up to correct the mistakes made in home training, and supply what is lacking in its efficiency; and yet there seems to be room for this new movement. If it is properly conducted and limits its operations to holding conferences for the deepening of spiritual life and missionary purpose, and the circulation of judicious literature through the medium of existing agencies, it cannot fail to be an important factor in the evangelization of the world.

—We are greatly indebted to the Executive Committee and Secretaries of the Student Volunteer Movement for

A Geography and Atlas of Protestant Missions, by the Rev. Harlan P. Beech, M.A., F.R.G.S.

This book is in two volumes. Each chapter of the first volume is constructed on a uniform plan. The author first

describes the scenery of the country under consideration, and gives a brief account of its resources and religions, what he calls the general environment of the missionary. Then he indicates the forces at work in the field, with results and prospects. This uniformity of plan makes the book one of exceptional value to any person who wishes to master in a short time the story of world-wide evangelization at the beginning of the twentieth century.

The second volume is a royal quarto. It contains eighteen excellent maps or plates, covering the whole missionary world, "especially prepared for this work, an index to mission stations, and the statistics of more than four hundred independent and auxiliary societies."

We cordially commend these handsome volumes to our readers. They ought to have a place in the reading-room of every Young People's Society: indeed, in every home. The Theological Seminary that does not have them in its library is not fully equipped for the training of young men for the ministry of the gospel. Having examined the statistics furnished by the official representatives of the Synod of the Reformed Presbyterian Church in North America, we can testify that they correctly indicate the extent and success of its missionary operations up to the year 1900. The net price is \$4 for cloth and \$3 for paper bindings, carriage prepaid to any address, a very low figure, considering the cost of production. Write to Student Volunteer Movement, 3 West 29th Street, New York.

—The Baker and Taylor Company, Publishers, 33-37 E. 17th Street, Union Square North, New York, has kindly sent us

The Presbyterians. By Charles L. Thompson, D.D. Price \$1, net.

This book is well written and full of in-

formation in regard to the life and work of the Presbyterian Church. Assuming that the author is familiar with the history of his own denomination, we gladly join him in commending it to "those of any communion who would know what share Presbyterians have had in the progress of Christianity in our country."

What Dr. Thompson says about the division of the Reformed Presbyterian Church in 1833 is fairly correct. But when, in a brief paragraph on page 266, he attempts to state the distinctive principles, or, as he calls them, "peculiar rules" of the majority, he makes mistakes. When he writes: "The Covenanter or Reformed Church uses *only* the Westminster Standards as its expression of Doctrine," he shows that he has never read its Historical and Doctrinal Testimony, and so has something yet to learn. When he lays down as one of its "peculiar rules" "a refusal to allow its members to discharge civic duties," he gives to the press popular fiction, not historic fact. More loyal citizenship is not to be found in any branch of the Presbyterian family than among the Covenanters. Its members are never seen swearing off their taxes. And, when the country calls, as during the Civil War and at the outbreak of the Spanish-American war, for men to defend its honor, its sons are at the front. The Covenanter pulpit preaches obedience to civil authority, except when civil authority steps over the limits prescribed by the Author of its existence, and in its administrative acts requires men to do what is contrary to the law of God. Then He claims obedience. It is true that Reformed Presbyterians are shut out from the enjoyment of certain civic privileges, because they cannot swear allegiance, either directly or through a representative, to the Constitution of the United

States with its religious defects, especially its failure to confess God in Christ as the Ruler of nations, or, as Dr. Thompson prefers to put it, "because the Government has not formally recognized its responsibility to the divine government of Jesus Christ." But at the same time they are pledged by solemn oath "to promote the interests of public order and justice, to support cheerfully whatever is for the good of the Commonwealth, and to pursue this object in all things not forbidden by the law of God." Covenanters dare not tamper with their personal fealty to the Christ, their King, Lawgiver and Judge.

We are glad to have seen this book. We esteem the distinguished author too highly to suppose for a moment that he intended to misrepresent the Reformed Presbyterian Church. And we find pleasure in commending his *Story of the Presbyterians* to the readers of OLIVE TREES.

—Attention is called to the following notice:

Blanks for congregational statistics have been forwarded in open envelopes to all the pastors or Sessions of Kansas Presbytery. If any fail to receive them please notify the clerk at once.

G. A. EDGAR,
Clerk Kansas Pres.

—The following offerings have been received and passed on to Mr. Walter T. Miller, Treasurer of Foreign Missions: \$50 from Rev. H. H. George, D.D., to be divided equally between China and Syria; \$15 from Mrs. M. B. Wright, Waukesha, Wis., in memory of a beloved child; and \$379 from the women of Second New York and friends, special for mountain schools in Syria.

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